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PROSPECTUS.

THE WESTERN LUMINARY

Appears as a Candidate for the Patronage of the Christian Public,

ON AN ENLARGED SHEET, OF IMPERIAL SIZE.

With respect to the future character of our paper, we have only to observe, that it will be conducted on the same principles that have hitherto marked our course. Our publication is known to be decidedly *Presbyterian*. To the firm and unwavering, though we trust, temperate and judicious, support of the principles and practice of our church, as developed in the *Westminster Confession of Faith*,—including catechisms, form of government, and discipline,—we are free to avow, the Western Luminary is devoted. We firmly believe, that our existence, as a church, depends, under God, on a faithful and devoted adherence to the principles embodied in this excellent formulary, as drawn from the Oracles of Divine truth. In defending our own principles, and endeavoring, in our humble measure, to enlighten the community in conformity with our views of divine truth, we hope we shall ever feel willing to concede the right of opinion to others, and to maintain that courtesy towards those with whom we may differ in sentiment, so sacredly enjoined in the word of God.

While our paper is chiefly devoted to religious intelligence, we do not design it to be *exclusively* so. It is a fundamental principle of our church, that science is a valuable auxiliary to rational, evangelical religion. Besides a secular summary of the most important events of this busy and enterprising age, the columns of the Luminary will contain the latest foreign news, poetry, miscellany, and general literature.

A considerable inducement to incur the expense necessarily attendant on this enlargement of our paper is, that thereby we shall have more space to devote to *advertisements*. Religious newspapers generally labor under considerable difficulty in this respect. Political and Commercial newspapers derive their chief support from their advertisements. Without this revenue, few of them could exist. This is a thing which is, perhaps, not generally understood by our patrons. In the commencement of the Luminary, advertisements were entirely excluded. But it was soon found, that on this principle it would be impossible to sustain the publication. Since that time, our advertising custom, though still inconsiderable, has been steadily increasing. While it is our design, to admit no advertisement into our columns of an immoral tendency, we solicit from our friends their patronage in this respect. We think we can say, without the imputation of vanity, that the Luminary presents advantages for advertising, equal, if not superior, to any newspaper in the western country. With a subscription list of near *two thousand*, its circulation is, of course, extensive through the south and west.

The Western Luminary is the oldest religious periodical west of the mountains. Thus far it has met with the general approbation of its supporters. It is unnecessary at this period of the world and of the church; this age of active exertion and religious enterprise, to say any thing about the necessity of such a newspaper being taken in every family. It must be obvious to every mind at all enlightened by human learning, or by the divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its existence. The recent enlargement of the Luminary is attended with very considerable expense: but the proprietor has ventured on the experiment, relying on the efforts of those who have hitherto taken an interest in the publication, for a continuance of their generous exertions to sustain it. We appeal to every lover of evangelical truth, every friend to the dissemination of useful knowledge, every *Presbyterian*.

LITERARY.

For the Western Luminary.

Classical Literature.---No. 3.

Let it be remembered, that the restoration of this divine light was but the beginning of a new contest—a contest which still continues, and which doubtless will continue, in a greater or less degree, until that day arrives when the "truth in the *love* of it, shall universally prevail." For after the enemies of the reformation had failed in their efforts to suppress the Bible and keep it forever in concealment, their next effort was to pervert its doctrines—if it *must* be heard, they would make it speak their own language still. Now let us suppose, for a moment, for the sake of argument, that the reformation *could* have been conducted thus far, without the aid of classical learning, and suppose that the protestants had all been as ignorant of the principles of scriptural interpretation as their enemies could have wished them to be: Suppose that after they had succeeded in bringing out the scriptures to the light of day, they had been unable to defend them, and to defend themselves, against the assaults of their numerous, learned, indignant, keen and artful enemies, who now found it necessary—however reluctantly, to turn the weapons of controversy against them. Could unlettered men—could men destitute of classical knowledge have sustained the cause of truth at such a crisis?—Take a single example from the annals of those days.

At the time when an altercation in the established forms of worship, was first ventured upon at Wittemburg, by abolishing the celebration of private masses, &c. &c., the new opinions were immediately condemned by the University of Paris—then the most renowned literary institution in all christendom—and a refutation of them was attempted by Henry VIII King of England. But Luther treated the arguments of his royal antagonist with great contempt, and those of the University were disposed of with quite as little ceremony. But the controversy thus managed drew a general attention, and the Reformers daily gained new converts both in France and England. The same Reformer, together with Melancthon, had translated a part of the New-Testament in 1522; on the reading of which the people were astonished to find how different the laws of Christ were from those of the popedom, to which they had been subject. "The Princes and the people saw that the opinions of Luther were founded in truth. They openly renounced the papal supremacy, and the happy morn of the reformation was welcomed by thousands who had long sat in superstitious darkness." The application of these facts to the subject under consideration, is too obvious to need comment.

Perhaps in different circumstances, I might think it necessary to apologize for having confined my remarks on classical learning so entirely to its connexion with the subject of religion. But I remember that I am addressing a christian community; the friends and patrons of christian institutions, who cannot but be sensible that the large proportion of time which is devoted to the study of the Greek and Latin languages in our schools and colleges, must have a very important bearing upon the intellectual and moral character of those who are thus employed. It cannot be wrong, therefore, to consider the subject in its most important relations.

On this principle, we might continue to show the importance of classical learning, by a statement of facts connected with the history of the church, equally in point with those already adduced, and reaching from the days of the reformation to the present hour—a brief reference, however, to the subject of TRANSLATIONS is all that will now be attempted.

Whether a perfect translation be possible—Whether any ancient author, sacred or profane, can ever be so translated as to retain, in a modern version, *exactly all* that is contained in the original, is a question which I shall not now undertake to decide. It is quite easy to discover, that no such version *has* ever yet been made. Let any one who is at all qualified to appreciate the beauties of poetry, select any of the most admired passages of Homer as they appear in the dress which Pope has given them, and let him compare these with the "Mask of Comus"—or let him compare "Cowper's Homer" with "Cowper's Task;" and when he perceives, as he certainly must—the striking superiority of the English Originals, would it be just to conclude that Homer, had been *thus far* out-done, even by the most excellent of modern poets?

But without attempting to determine the real or comparative value of translations of the Grecian and Roman Classics—how comes it that we have them? Does not their very existence suppose the previous existence of translators? And how can these be furnished, or how *have* they been furnished, otherwise than by an extensive cultivation of classical literature? But a case presents itself—for we can only glance at this subject. No one will deny that, to us, the most important translation that was ever made of any work whatever, is the common authorized English version of the Bible. More than two centuries have elapsed since this admirable version was given to the British nation. During this long interval, its reputation for general excellence, perspicuity and fidelity, has remained unparalleled and undiminished, wherever the English language is known and read.

But *how* has its reputation been thus preserved? For besides the assaults of infidelity, which it has in common with its divine original been doomed to encounter—from its lofty eminence, it has, for ages, looked down with contempt upon the blustering artillery of sciolists, latitudinarians and quacks of every description, who have attempted to raise their own ephemeral celebrity upon its ruins. How has its reputation been preserved? How has this guide and solace of the sincere christian so long maintained the love and the *confidence* of the great and the good and the learned—of all the excellent of the earth in whose language it utters its heavenly consolations? We answer, there are two ways in which we account for it. First, its *history* will bear the most rapid scrutiny.

The age in which it was accomplished was an age of classical erudition and profound attainments. This, the revilers of "our Fathers" in the plenitude of their *march-of-mind* wisdom, would fain dispute and disprove, if they could. But "there were giants in those days:" and the FORTY-SEVEN who in the reign of James I, accomplished that herculean work, were among the most illustrious "men of renown." "It may be safely affirmed," says Whittaker, "without the fear of contradiction, that the [British] nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times they have departed and shared the common fate of mortality: but they have not, like those heroes of antiquity, gone without their fame. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good." "Let us not therefore," he continues, "too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity*, is found questioning their motives or denying their qualifications for the task which they so well performed."—(*See Historical and Critical Inquiry.*) J. J. P.

RELIGIOUS.

Letter from Robert Raikes.

The following deeply interesting letter, written by the immortal founder of Sunday Schools, was read by the Rev. Mr. PEERS, in his address to the Schools compesing the "Fayette County Sunday School Union," at the late Anniversary celebration in this town.

This letter first appeared in "*The Gentleman's Magazine*," an English periodical of the last century. It was written in reply to a letter from *Colonel Townley*, a gentleman of Lancashire, England, who, when the first newspaper publication appeared respecting Mr. Raikes's novel experiment of *Sunday Teaching*, addressed a letter of inquiry on the subject to the Mayor of *Gloucester*, the city where Mr. Raikes resided, and where he first put into operation that great moral engine, which is now accomplishing so much for the melioration of the condition of mankind.

[EDIT. LUMIN.

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"*Gloucester, Nov.* 25, 1783.

"SIR,—My friend, the Mayor, has just communicated to me the letter which you have honored him with, inquiring into the nature of the Sunday Schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! Sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy Clergyman, said she, Minister of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This conversation suggested to me, that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman, if there were any decent well-disposed women in the neighborhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their days' employment. The women seemed pleased with the proposal. I then waited on the Clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great, that I am astonished at it. Upon the Sunday afternoon, the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow; and if any animosities have arisen, to make their complaint. The great principle I inculcate, is, to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may understand. As my profession is that of a printer, I have printed a little book, which I give amongst them, and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow his example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions, among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children.—Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respect to you, and to show the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind, at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that you have on. The want of decent apparel, at first, kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years to 12 or 14.—Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notions of duty and practical habits of order and decorum at an early stage. But whither am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most complete idea of Sunday Schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the Sabbath-day, which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think this the kind of reformation most requisite in this kingdom.—Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions and vicious inclinations exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see; but I have felt that we kind alike: I shall therefore only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honor to be, Sir, Yours, &c.

"R. RAIKES."

Faults at Protracted Meetings.

We do not mean, faults peculiar to these meetings, but faults which we have observed during our attendence on a few of them, and which have struck us as worthy of being laid aside.

1. Confidence in the meeting, the arrangements, the ministers, the efforts;—instead of confidence in God. This must be broken down, before a blessing is granted. Sometimes the failure of ministers to attend, and sometimes the evident inefficiency of self-confident labors, and sometimes other considerations, answer this purpose.

2. Reliance upon plan, contrivance, adaptation, &c. instead of truth, as the *means* of success. This is as pernicious as the other, for truth is the only means of promoting holiness.

3. Having more confidence in our own talk than in the spirit of God. This shows itself in talking much and praying little.

4. The telling of stories which teach nothing. We know that "facts are stubborn things,"—that "facts are powerful," and all that; but we know, too, that facts are absolutely worthless, except as they illustrate or enforce *principles*. Besides, one half, perhaps, of the audience will not believe your facts to be facts, and you sink in their estimation by telling them. We believe that the "Swearer's Prayer" would be rendered more powerful, by leaving out the stories at the end of it.

5. Trying to make people weep. Some appear to think that weeping and piety are the same thing. Better try to make them think and understand.

We doubt whether weeping is ever a good sign, except in *some* cases of actual penitence. Rum drinkers, when alarmed, are very apt to weep, but are very seldom truly converted.

6. Talking about the amount of feeling, the glorious season, and the awful season, and this interesting age, and all that class of subjects,—the consideration of which never led any body to repentance, and from the very nature of the case, never can. If you wish people to repent, talk of things which are *unseen* and *eternal*.

7. Directing the attention to transactions which are to take place during the meeting. This may not always be amiss; but we once heard the expected transactions of to-morrow alluded to, in a way which gave sinners leave not to repent today. Besides, it is sometimes like the lawyer's telling the jury, "Now I am coming to the pathetic." And besides, how do you know what shall be on the morrow? Are you not dependent on divine influence?

8. Thinking that such a man must preach, because he is present, and will think himself neglected, if we do not invite him. If he is not willing to take the place he is most fit for, he is not fit to preach.

9. Preaching on a text "by way of accommodation." If you cannot find a text which exactly answers your purpose, it is because you are not familiar with your Bible, or because your purpose is unscriptural. "Spiritualizing," as some call it, may sometimes edify believers, but will never do any thing towards convincing gainsayers. They must have a plain, direct, literal, "thus saith the Lord," or they will not regard it.

We have noticed other faults; but enough for once.—*Vt. Chr.*

Church Discipline for Intemperance.

Perkins and Marvin, of Boston, have just published 'A statistical table, showing the influence of intemperance on the churches,' prepared by the Rev. J. R. Barbour, minister of a Congregational church in Newbury, Mass. It is a pamphlet of 24 pages, the table occupying four pages, and the remainder of the work being devoted to notes and remarks. Mr. B. appears to have entered into an extensive correspondence for the purpose of obtaining the materials for his work. The following statement of the result of his inquiries is from the Boston Recorder.

Of 800 cases of excommunication, reported from 135 churches, 370 were on the charge of *intemperance;* and in 24 other cases, the individuals are known to have become intemperate *soon* after their exclusion from the church. We may, therefore, safely put down 394 cases out of the the 800—6 less than one-half—to the account of strong drink.

Of 834 confessions reported from the same churches, intemperance was confessed in 379. In 32 other cases, the individuals died while under discipline, or are now under discipline for intemperance. As these may with propriety be added to the number of confessions, the whole amount is 411—being six less than one-half of the 834.

This is sufficiently appaling; it is enough to impel every friend of Christ and the church, to resolve on abstinence, entire and perpetual, from the cause of such suffering and such dishonor to the christian name. But it is not all. The influence of intemperance on the churches has been increasing with fearful rapidity.

From 135 churches, some of the returns from which embrace a period of 50 years, 1,634 cases of discipline are reported; in 805 of which—*less*, by 12, than one-half—intemperance was charged.

From 108 churches, whose returns are for 40 years and under, 1,348 cases of discipline are reported; of which 681 were caused by intemperance, 7 *more* than half, and 14 more than are charged to all other causes.

From 112 churches, whose returns are for 30 years and under, 1,201 cases of discipline are reported; of which 632 were cases of intemperance, exceeding all the other cases by 63.

And from 94 churches, whose returns are for 20 years and under, 841 cases of discipline are reported; of which 480 are cases of intemperance—more by 119 than all the rest—about *four sevenths* of the whole!

But even this statement is far from exhibiting the whole extent of the evil. How many of the other offences that are matter of discipline, are caused by intemperance no man can tell. Mr. Barbour says that, judging from his Table and from the letters which he has received from those who furnished the materials, most of which express some opinion in regard to the *indirect* influence of ardent spirits, it is his "deliberate conviction, that *at least* SEVEN EIGHTS *of all the offences requiring discipline, that have occurred in our churches for the last 20 or 30 years have originated directly or indirectly from this cause!*" Add to this the influence of *moderate* drinking on the cultivation of the religious affections, the acquisition of knowledge, and the discharge of duty—and also, in hardening the hearts and blinding the minds of those who know not the truth, both in Christian and in heathen lands, and what a fountain head of inquity and spiritual death is here opened upon us! Who will dare to indulge the vile thirst for the poison, that may have been awakened in himself—or to become a pander to it in others—a feeder of the death-flame that is kindling for the destruction, temporal and eternal, of his friends and neighbors!

Summary Statistical Report

Of the Presbyterian Church in the United States of America, for June 1st, 1831.

The General Assembly now has under its spiritual government *twenty Synods; one hundred and four Presbyteries;* 215 candidates in the course of preparation for the ministry; 2253 churches; and 182,017 communicants. From April 1st, 1830, to April 1st, 1831, we have returns of 20354 persons received to the full communion of the Presbyterian Church, of whom 15357 were added on examination and profession of their faith; and 4997 were by certificate either translated from sister churches, removed from one of our congregations to another. In the same period, 4390 adult persons and 12198 infants were baptized; which gives a total of 16588 baptisms. The collection of funds reported for the same year amount to $47,501 70 for domestic and foreign missions; $3,880 30 to defray the expense of the Commissioners to the last Assembly, whose joint travel *to* and *from* Philadelphia was very near to 100,000 miles: $16,884 30 for the use of different Theological Seminaries; $33,317 14 for education purposes; and $218 54 for the contingent expenses of the General Assembly. The total of these collections is $101,802 16.

Our increase, during the year past, has been in Synods 1; in Presbyteries 6; in churches 95; in ordained ministers 93; and in the additions of communicants 14,369. After making allowance for deaths, dismissions and other removals, our net gain appears to be no more than 8,688. This is owing to no returns from many churches. The real increase cannot have been less than 15,000; and our total of communicants if all reported would be 199,000. Our 1800 ordained and licensed preachers of the word exceed in number those of 1830 by 89. Our licentiates are fewer than they were a year ago, by 4, and our *candidates* for the ministry, by 13. The baptism of *adults* last year exceeded those of 1830 by 1135; the infant baptisms decreased by 4; and the increase in the total of baptisms was 1141. The grand total of charitable contributions reported is less this year than the proceeding year, by $82,490 68.

E. S. Ely, *Stated Clerk of General Assembly.*

Return of Messrs. Smith & Dwight.

It is with no ordinary interest, that intelligence is now communicated of the safe return of Messrs. Smith and Dwight to Constantinople, from their long and important, but hazardous tour among the Armenians of the Caucasian regions. Just about a year had elapsed since they left Constantinople on their way to the east. Their return was on the 25th of May. The following letter has been received from Mr. Smith, written the day after his arrival.

My dear brother—As the post is leaving for Smyrna, I seize a moment to inform you of our safe arrival at this place, knowing that you will participate in the extreme pleasure we feel in finding ourselves again so near our friends. We left Tebreez, in Persia, on the 8th of April, and have come by way of Bayazid, Erzeroom, and Trebizonde; and have the greatest reason to be thankful to God, that we have been preserved through so long a journey, attended, as it has been, by so many exposures to rain, and snow, and the inhospitality of the Curds, who inhabit a part of the region through which we passed.

We were prevented from returning by way of Syria, according to our original design, by the disturbed state of the pashalic of Bagdad, through which we should have been obliged to pass. We had contemplated that part of our journey with much interest, from the hope of visiting a large body of Nestorians in the vicinity of Mosul. But we obtained very satisfactory information, while in Persia, that a great part of them, together with the patriarch of El Koosh, have been for many years united to the papal church. We are, therefore, the less disappointed in not having been able to complete our design, though very sorry to receive so bad a piece of intelligence.

Before leaving Tebreez, we made a very interesting visit to a body of Nestorians in the province of Roomia, and had interviews with four of their Bishops. The result of this visit, as well as of our inquiries among the Armenians, we hope to lay before the Committee soon after our arrival at Malta.—*Missionary Herald.*

Letter from Palestine.

Extract of a letter from the Rev. Issac Bird, Missionary to Palestine dated

Beyroot, April 28.

"You will expect to hear as usual, a little of our Syrian news. First, our Pasha has had a war with the Samaritans, (the people of Nablus the ancient Sychar,) who, having been given over from the Pacha of Damascus to that of Acre, were unwilling to give up their castle to be occupied by the troops of the Pasha. A few scores of lives only were lost and the castle and country subdued. The people of Damascus are unwilling to keep pace with the Sultan in his new measures. Some weeks ago they rose upon the Sultan's officer, who had been sent to number the houses and lay a tax upon the Moslems, and killed a number of men. The officer escaped, proceeded to Acre, and passed through Beyroot on his way to Constantinople. The Pasha of Bagdad is at war with the Sultan, and so are the Albanians. The latter it is said have gained some advantages lately over the Turkish troops. The plague appeared in Acre last spring in a convent of Roman Catholics, and nearly all in it died. This year it appeared again at that city, and is said to have been very fatal. We expect every day to hear of its having broken out in Tyre, in Sidon or Beyroot. The Pasha takes strong measures to prevent the contagion from spreading, and possibly he may succeed. This is the fifth successive year in which the plague has shown itself on this coast.

As to the religious news there is little to be mentioned. Every day there is a little done but it needs the sum of many days together to make any thing worth mentioning. We have a late case of seriousness in the wife of the Armenian Bishop, who led the van in breaking away from his Church traditions, and made himself "the husband of one wife." She is likely to come before him into the kingdom of God. Wortabet one of the Armenians who was admitted into the church, is apparently doing good at Sidon. There is now here an ecclesiastic from Smyrna, who baptized a number of those Jews at Constantinople. He was persecuted and banished for the part he took, and is now apparently a speculative evangelical believer. He says there were hundreds of Jews at Constantinople who would have been willing to be baptized and openly renounce their synagogue and lying traditions, but the Armenian Patriarch and the government interfered to prevent them. It is said there is to be a general council held at Constantinople this year, for the purpose as is supposed of discussing the measures of a union of the churches. Great events are in the womb of Providence. Let us be much at the throne of grace.—*Bost. Rec.*

Burmah.

A great demand exists in Burmah for Tracts, and portions of the Scripture, and every inducement is furnished to provide an adequate supply. Mr. Judson, under the date of November last, thus writes to Mr. Bennett: "Visitors come from all parts of the country. We want thousands of the Catechisms, the View, the Balance, and the Investigator. We shall want a thousand or two of the Gospel of Luke, after the Scripture Extracts are gone. I am more and more convinced that Burmah is to be evangelized by Tracts and portions of the Scripture. They are a reading people beyond any in India. The press is the grand organ for Burmah. Every pull of the press throws another ray of light through the empire."—*Chris. Watch.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 12, 1831.

To Correspondents.—The Report of the *Versailles Sunday School* has been received, and shall have a place in our next paper. The Communications respecting the *Hanover Academy*, and the *Indiana Theological Seminary*, reached us too late for insertion in this week's paper. They shall receive due attention.

Several articles will be found in our columns today which were prepared for last week's paper, but were crowded out. We are well aware, that news, when it becomes a little *stale*, is greatly deteriorated.

Foreign Missions.

A sermon was preached in behalf of the American Foreign Missionary Society, on Sabbath last, in the first Presbyterian Church in this town, by the Rev. N. H. Hall.

A succinct view was given of the formation and subsequent progress of this noble charity, and an animated appeal made to the friends of the Society, to contribute to its support by their prayers and their alms. A formal collection was not taken up, but after the close of the services, forty dollars were contributed by the congregation to the funds of the Society.

An opportunity is still afforded those who have not contributed to this object, and who may feel inclined thus to invest a portion of the goods of this life with which God has blessed them, in his own hallowed cause. Let those who have never contributed to this benevolent object, remember, that while they are enjoying the invaluable blessings of the gospel in rich profusion and variety, *hundreds of millions* of their fellow-creatures are living and dying in the most besotted idolatry.

Contributions for this object, can be sent to the proprietor of this paper till the 20th of the present month; when the whole amount collected will be remitted to the Society's Treasurer, at Boston.

Expedition to Liberia.

We learn from *Mr. Finley*, the Agent for the American Colonization Society in the Western states, that a sufficient number of colored persons have entered their names as emigrants to Liberia, to warrant the sailing of the proposed vessel from New Orleans, in the early part of the winter. About eighty are pledged to go, and twenty or thirty more will probably be obtained.

A medical gentleman from Cincinnati, of devoted piety, has offered his services to the Society; and will take passage in the vessel from New Orleans, which carries out these emigrants from the west.

The emigrants are expected to set out from Louisville for New Orleans, about the first of November.

We cannot but view this expedition, as forming a proud era in this noble cause. Nothing that could have been devised, could give such an impulse to the cause, as the sailing of a vessel from our own port, freighted with western emigrants. A feeling has already been excited in the west, and particularly in this state, by the getting up of this expedition, which, we doubt not, will tell with no common effect upon the future operations of this noble institution.

Temperance Meeting.

The regular monthly meeting of the *Fayette County Temperance Society*, was held on Friday evening last, in the first Presbyterian Church. We are pleased to see these meetings kept up. The regularity and spirit with which they are maintained, augurs well for the cause in this section of the country. Nothing is better calculated to keep up and cherish a spirit of inquiry, and consequently to excite extensive interest on any subject, than frequent meetings for free discussion; where every one is allowed, unreservedly, to express his own feelings and opinions. In general, we greatly prefer such informal Temperance meetings, where each one speaks, standing in his own place, to those where the speaker ascends the pulpit. Sometimes it may be well to have a formal address, when an individual can be engaged to deliver it who will excite public attention; but in the general, we prefer a free, unreserved discussion. It is more animated. The speeches are shorter, and generally more pointed.

The meeting on the above occasion, was addressed by several gentlemen, in a very appropriate manner.

The Rev. Dr. Fishback showed the intimate connection between Temperance Societies and revivals of religion at the east; and proved, very conclusively, the favorable religious influence that must necessarily be exerted on the minds of the unregenerate, by a union with such Societies.

The Rev. Mr. Light spoke of the influence exerted on the community by the Temperance Society; and urged many considerations why the friends of the cause should not remit their efforts.

Robert J. Breckinridge, Esq. spoke at considerable length. He gave a succinct view of the formation and progress of the Fayette County Society. He was one of the *twelve* who met in this town about eighteen months ago, to deliberate on the propriety of forming a Temperance Society here. After some discussion, *ten* of those present, agreed to form themselves into a society, and immediately elected their officers. Mr. B. had been opposed to Temperance Societies. He thought they would fail of producing any permanent good results. But he had now become convinced of his mistake. Much ridicule was expressed against the Society, because the drunkards had not united with it, and become reformed. This was not the object of the institution. Its principal design was, to confirm and secure the temperate in their temperate habits, and to lay the foundation for the training up of future generations in these habits.

We give but a meagre sketch of these addresses; for we heard them under considerable disadvantage. There is one feature in these meetings, as conducted by this Society, with which we have ever been particularly pleased. We allude to the custom of circulating cards, at the close of the meeting, for the purpose of obtaining members. The Society, we believe, has never held a meeting since the adoption of this plan, without receiving an accession to its numbers. It now numbers upwards of six hundred.

Temperance Address.

We learn from the last *Richmond (Ky.) Chronicle*, that the Rev. *Dr. Fishback*, of this town, delivered an interesting address before the Madison County Temperance Society, a few days since. On the reading of the Constitution of the Society, at the close of the Address, *forty-one* persons enrolled themselves as members. We are informed that this Society was organized but little more than a year ago, with only eight or nine members; and that it now numbers one hundred and three. Thus we see the onward march of the cause of humanity, notwithstanding the short sighted opposition of those who either oppose this noble, hallowed cause from interested motives, or who will not take the pains to investigate its claims upon their piety, their philanthropy, their patriotism.

The Convention.

We invite the attention of our readers to the Presbyterial proceedings relative to this subject, found on our third page. We have yet seen the proceedings of no ecclesiastical body of our church,—and a good many have acted with reference to it,—which are not approbatory of the plan for holding a Convention at Cincinnati, relative to missionary operations in the valley of the Mississippi, as proposed by the Presbytery of West Lexington.

Our design is, to give the proceedings, entire, of all the Synods and Presbyteries on this highly important subject, as they occur. We are glad to see the subject of this proposed meeting so extensively agitated. Under existing circumstances, it is decidedly our opinion, that this Convention ought to be held. We hope delegates will be appointed to it by every Presbytery in the valley of the Mississippi. We feel assurred, that there are very few, if any of them, that will not be desirous to be represented there. On this meeting much is suspended. Shall it not be amicable? Shall it not be fraternal? Will not a fair representation of the churches be sent up? And shall not much prayer ascend to the Divine throne, for the blessing of God to rest upon this convocation of his people? Shall not every feeling of bitterness,—if such there be,—be laid aside, and brethren act upon such principles as will insure the harmony, the purity, the peace of this branch of the church of Christ?

Letter to the Editor.

October 5th, 1831.

Dear Sir,—I have been requested to inform you for the encouragement of the friends of Zion, that at a Sacramental meeting held by brother Forsythe and myself, at the Republican Church in Scott county, near Barclay's Cross Roads, on last Sabbath, eight persons united themselves to the church on a profession of their faith. The meeting was not characterized by much excitement, but was deeply solemn. The converts were all heads of families. Husbands and wives who had plighted their vows of love and mutual affection, again united in plighting their faith and love to the heavenly Bridegroom. The anxious were called out but twice,—on Sabbath at the close of the communion, and on Monday morning. Several who professed to have passed from death unto life, have not as yet joined the church. After the meeting had closed, a lady followed us to a neighbouring house, unwilling that we should depart without first publicly professing her love to the Saviour. The Session was convened, and she was received into the Church. Before I close this communication, I may add, that during the two last weeks, thirteen persons have been added to the Church at Cherry Spring, some by certificate, more by profession. Yours, &c.

CHAS. A. CAMPBELL.

The *Ebenezer* Presbytery, at their stated meeting last week, appointed the following delegates to the Convention to be held at Cincinnati, in November next, viz: *Ministers*—Dewey Whitney, and Wm. L. Breckinridge. *Elders*—Thomas P. Smith, and William Hodge.

[From the Christian Herald.]

Jeromeville, Ohio, Sept. 17, 1831.

Sir,—By an appointment of Presbytery, I am instructed to forward for publication in the Christian Herald, the accompanying resolutions, which were adopted yesterday by nearly a unanimous vote. Yours, very respectfully,

Thomas Barr.

Session of the Richland Presbytery.

Jeromeville, Wayne County, Ohio, Sept. 16th, 1831.

In considering the recommendation of the last General Assembly to the synods and presbyteries in the Valley of the Mississippi, on the subject of conducting domestic missions in the western states, the presbytery voted to adopt the following resolutions as expressing their views and determination, viz:—

Resolved, 1. That in the opinion of this presbytery, as we want but one General Assembly for the Presbyterian church in these United States; so, we want but one Board for conducting domestic missions within its pale, and that Board to be directly under the control and supervision of the General Assembly according to the constitution of our church.

2. That in the opinion of this presbytery, the Board of Missions, since its re-organization in 1828, has conducted with an energy and wisdom entitling it to our continued confidence; and by its rapid and annually extending operation has clearly shown, that were all the presbyteries and churches of our denomination to unite in cordially adopting its plans, this Board would be abundantly competent to carry on all the missionary operations within our church.

3. This presbytery is more and more deeply convinced that the operations of the American Home Missionary Society, in its distinctive, independent character within the Presbyterian church, is unconstitutional, and both injurious to the peace and dangerous to the purity of the church.

This presbytery, as early as April, 1829, expressed these sentiments rapidly in a communication made by them to the Home Missionary institution declining any further connection therewith, and announcing their intention thereafter, to seek missionary aid from the Board of the General Assembly. Among other reasons, the following were then offered, viz:—

"We consider the Board of Missions of the General Assembly as our natural organ for missionary operations. We desire the Board of Missions of the General Assembly to continue and increase its activity; and this it cannot do without the co-operation of the churches under the supervision of the General Assembly. Therefore, we consider it our duty and wisdom to act through that channel. Further, from the relative position taken by the American Home Missionary Society, and the Board of the General Assembly, the adhesion of a part of the Presbyterian churches to the Home Missionary Society would produce *divisions* and *discord* in the body to which we are attached. We have vowed to study the peace of the church to which we belong, and we feel ourselves bound by our vows. And even, if by amalgamation with Christians of *other denominations* in domestic missions, an increase of harmony might be brought about among *different denominations*, we would consider this a poor compensation for the breaking up of *sisterly affection*, and cordial co-operation in our *own church*. We believe, that the bond of peace among different denominations is more likely to be strengthened by harmonious and friendly *separate action*, than by commingled operation in the work of missions."

Eighteen months later, viz. in September 1830, stronger language was deemed necessary, as appears from the following extract of part of a resolution adopted then on the same subject, viz:

"This presbytery feel also that they are called, from the circumstances of the times, to express their decided disapprobation of the attempts made and making in various quarters to produce an amalgamation of the Assembly's Board of Missions with the American Home Missionary Society—a measure which this presbytery would deprecate as a violation of both the spirit and letter of our well devised form of church government, upon which so many inroads have already been made, that it has, in the view of this presbytery, become indispensably necessary for all that wish to preserve inviolate the principles and government of the Presbyterian church, to take a decided and open stand in their maintenance, and in openly disapproving of all such measures as tend to weaken and impair, the soundness of the one, or the efficiency of the other. Such, it is believed, is the tendency of the operations of the Home Missionary Society, in its distinctive, independent and non-ecclesiastical character, within the Presbyterian church."

And we do *now*, consider the course and conduct of that voluntary institution, as offensively intrusive, and that it already exercises an *extensive patronage*, baneful to the character and true interest of the Presbyterian church. Therefore, resolved,

4. That it is the determination of this presbytery to adhere exclusively to the Assembly's Board of Missions, and steadfastly to oppose every other organization for conducting missions within our church.

5. That, therefore, this presbytery will send delegates to the proposed convention to meet at Cincinnati on the 23d of November next, on the principles proposed by the West Lexington presbytery, to carry into effect the above fourth resolution, by which the delegates from this presbytery are to be governed in deliberating and voting in said convention.

6. That we cordially accede to the proposal for observing the first Thursday of November next, as a day of fasting and prayer, in our churches, on account, not only of the "collision" arising from separate missionary operations, but also, and especially on account of the prevalence and propagation of doctrinal sentiments within the Presbyterian church, at variance, as we believe, with the plain and obvious sense of our standards, and in violation of solemn vows to maintain the same.

(Signed,) John M'Kinney, Mod'r.
Henry Hervy, Clerk.

Presbytery also passed a resolution "that the present state of the Presbyterian church demands, that it be added to the standing rules of this presbytery, that every licentiate or ordained minister presenting a dismissal to this presbytery to be received as a member or under its care, shall submit to a public examination on his views of Theology." Thomas Barr.

Synod of Illinois.

"The Synod of Illinois, in session at Hillsborough, have had under consideration the subject of Domestic Missions, and have endeavoured to ascertain the best mode of conducting them within their bounds. They have perceived with much regret the apparently conflicting interests of the two great Missionary Boards. Our missionaries are from both, and find themselves obliged to unite all their efforts, in building up the public churches of this wide waste. We have enemies to meet and conflict with, who leave us no time or strength to contend with each other, in regard to these great and good institutions, which bless us and our people with their patronage. We love and cherish and pray for both as the fountains of benevolence, and we look to them, we cry to them, unceasingly, come over and help us. When a messenger comes filled with *love*, and *joy*, and *peace* from either, we all hail him as a brother, and buckle on the harness with him as a true yoke fellow. But should our brethren continue to send among us pamphlets, whose tendency must be to stir up wrath, or, should they at any time send agents unhappily disposed to sow the seeds of strife and sedition, we must turn away our eyes and weep for the wounds which will thus be inflicted on our beloved Zion. To shut out these evils from among us, and close our doors against all efforts to introduce them in future, we express our strong desire that the missionary operations within our bounds may be under the control of committees appointed by our own judicatories: Therefore,

"Resolved, That the Assembly's Board of Missions, and the Board of the American Home Missionary Society, be respectfully requested to communicate freely with our Presbyterial and Synodical committees, on all important subjects connected with missionary operations within our bounds, and without the mediation of any other board whatever."—*Standard.*

[From the Standard.]

Presbytery of Kaskaskia.

Greenville, Illinois, Sept. 13, 1831.

Presbytery took up the subject of Missions, according to the recommendation to the last General Assembly, and adopted the following resolution:

Resolved, That we do not approve of a united agency in the West, for managing our missionary operations; or of any other plan, which will be calculated to effect a change in that relation or responsibility of the Board of Missions of the General Assembly of the Presbyterian church, in which it now stands.

Further, Resolved, That the stated Clerk forward a copy of the foregoing resolution to Cincinnati, for the use of the delegates who may meet there to deliberate on the subject of Missions; and also to the stated Clerk of the General Assembly.

True copy from the records.

THOS. LIPPINCOTT,
Stated Clerk.

For the Western Luminary.

Supplies.

The following ministers were appointed at the late meeting of West-Lexington Presbytery, to supply with preaching the places respectively attached to their names, during the next six months; and Bro. T. T. Skillman was respectfully requested to publish the appointments in the Luminary.

S. STEEL, *Clerk.*

J. Blythe—One Sabbath at Georgetown, one Sabbath at Clear Creek, and one at Nicholasville.

G. Blackburn—One Sabbath at Mortonsville, one Sabbath at Port William, and one at Nicholasville.

R. Stuart—One Sabbath at Hopewell, and one at Athens.

N. H. Hall—One Sabbath at Upper Howard's Creek, in Clarke county, one Sabbath at Nicholasville, and one at Chilesburg.

J. T. Edgar—Two Sabbaths at Port William, and one at Glenn's Creek.

O. S. Hinckley—One fourth of his time at Georgetown, one fourth in the neighborhood of Centreville, and two Sabbaths in Estill county.

J. Hudson—One half of his time at Bethesda and the neighborhood, and one fourth between Bethesda and the Kentucky river.

S. Steel—One Sabbath at Sugar Ridge, and one at Georgetown.

J. C. Harrison—Over half of his time at Beard church, one fourth at Leesburg, and the remainder at Barclay's, at discretion.

W. G. Gallaher—Two Sabbaths in Estill county.

S. V. Marshall—Two Sabbaths at Port William, and one in Owen county.

J. P. Trotter—One fourth of his time in the neighbourhood of Chaumier, one eighth at the Stamping Ground, and one eighth at the Brick School House on the Parker's Mill road, and one fourth in Owen county.

Charles Stewart—Two Sabbaths in Owen county, two at Port William, and three in Estill county.

For the Western Luminary.

The following resolution was adopted at the late stated meeting of West-Lexington Presbytery, and it is now published for the information of the clerks of the several judicatories named therein, viz:—

Resolved, That the clerks of the church sessions, and of Presbytery, be directed to exclude from their records all human titles of church officers and members. S. STEEL, *Stated Clerk.*

France.

Extracts from a letter to the Editor of the Connecticut Observer, dated Paris, July 31,1831.—

Three days of the last week were devoted to the celebration of the revolution of last July. The first day funeral services were performed for the dead who fell in battle, resembling very much the funeral rites that we read of in some pagan authors. The next day, there were foot races, and boat races, and horse races, and wrestling and shooting at a mark, and numberless other forms of amusement gotten up by the rulers to please the people. The last day there was a grand military parade—150,000 soldiers in full uniform lined each side of the Boulevards for six miles; and after having been reviewed by the king, they marched in grand procession before his majesty and the high officers of state, standing in the place Vendome, near the colossal monument formed by Bonaparte of the cannon he had taken from conquered nations. All this was indeed sufficiently imposing; but in a serious mind fitted to awaken any other than feelings of joy. The thought which more than any other pressed on my mind while I surveyed the immense multitude and listened to their shouts of *vive le roi*, was that God was not in all their thoughts and that their rejoicings were only for a moment. This however I must say, that the whole exhibition passed off with far less of excess and disorder than might have been expected. During the three days of the fetes I must have seen well nigh a million of people,—and yet I saw not one person intoxicated, nor one quarrelling and fighting, and very few who were not decently dressed.—This should shame many parts of our country.

The state of religion as you may well suppose, is very low in France. The reported reformation among the Catholics has been greatly exaggerated. It has in fact come to nothing. The men who commenced it did it from secular motives. The great obstacle to the progress of religion in this country is indifference to all religion. This prevails to a dreadful extent among all classes of people. They have seen so much of the folly and absurdity and wickedness of Popery—the only form of religion which many of them have ever seen—that they either disbelieve and despise every form of religion, or care nothing about it. The Protestants as a body are comparatively few and feeble. There are about 300 ministers. I have had a long and most interesting interview with a persecuted minister of Lyons. He is said to be one of the most eloquent preachers in France. He is certainly a most amiable and pious man, but has been deposed by the Consistory for his fidelity. There are however gleams of light in the midst of this intense darkness.—Three new places of Protestant worship have been opened in Paris the past year, and are doing well. The Lord is also blessing the labors of his faithful servants in other parts of the kingdom by revivals of pure religion. Indeed I see evidence every day that these fields are white unto the harvest.

[From the New York Observer.]

Yale College Commencement.

[FROM A CORRESPONDENT AT NEW-HAVEN.]

Messrs. Editors:—You will be gratified with some brief notice of the annual commencement at Yale College.

At the meeting of the P. B. K. on Tuesday, a vote was passed, (in correspondence with a similar one at Cambridge) to remove the *injunction of secresy*, from the members of the society. The oration from Chancellor Kent, was at once a learned, profound and eloquent production,—sustaining, in the fullest degree, the distinguished reputation of that eminent jurist. The subject was YALE COLLEGE—the character and motives of its founders—the state of society out of which it sprung, and by which it has been cherished; with characteristic sketches of its principal patrons, and of its several presidents; and remarks on the influence which it has exerted on the interests of literature, science and religion in our country. It will, undoubtedly, be printed.

A very full meeting of the Alumni and friends of the college, was held at 7 o'clock, P. M., and a resolution was unanimously adopted, on motion of Gen. S. Van Rensselaer of Albany, to open a subscription for the benefit of the institution,—payable only on condition that *one hundred thousand dollars* should be pledged before the first of December, 1832. About thirty thousand dollars were pledged to this object on the spot, and there is every reason to believe it will be accomplished.

In reliance on aid to be expected from the friends of the college, the corporation have established a *Greek Professorship*, and appointed Mr. *Theodore D. Woolsey*, of New York, to this situation. The distinguished attainments of this gentleman in Greek literature, to which he has devoted a number of years, under the instruction of the ablest lecturers of Germany, will give a new impulse to this department.

The house, on *commencement day*, was probably more crowded than ever before. The interest created by the Alumni meeting, and the oration of Chancellor Kent, had called together a larger number of distinguished strangers than were ever assembled at New-Haven before. In fact, a very large number (it is said hundreds) actually left town on the day before commencement, for want of lodgings. The exercises of the graduating class, though too long, were universally considered, I believe, as highly able and interesting.

Seventy-nine young gentlemen were admitted to the degree of A. B. in course.

Liberia.

It will be seen that the *young Negro man* mentioned by Mr. LEWIS W. GREEN, formerly of this neighborhood, goes out among the emigrants, for Liberia, that sailed from Norfolk on the 29th of Aug. last. The work has now commenced at our own doors, and may Heaven speed the good cause. We understand that several free people of color, of this vicinity, are making preparation to go out in the ship that will embark from New Orleans this winter for Liberia. *Mr. Finley* Agent of the A. Colonization Society, who was lately in this neighborhood, informs us, that two gentlemen of Ky. have offered him *fifteen* slaves each, which together with the free blacks who have given their names as emigrants, will make nearly the number (130) which it is contemplated to send out, this winter, from the Valley of the Mississippi.—*Olive Branch.*

Expedition to Liberia from Virginia.—We published lately a resolution of the Board of Managers of the Colonization Society, appropriating $5000 for the transportation of emigrants to Liberia from the Western States. The Board of Managers have since at their last meeting, resolved to despatch a ship from *Virginia* with one hundred a ndfifty emigrants on the first of December, should such number offer, and to invite the friends of the Society to ascertain and communicate to the Secretary the names of such free persons of color as may be disposed to remove to Liberia. It is hoped that the friends of the object, in Virginia, will make the wishes of the Board generally known throughout the State.—*Nat. Int.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 21st ult.

The Russians continued to approach Warsaw, their main army under Field Marshal Paskewisch having arrived at the latest dates within 40 miles of that city. It is presumed, however, that the Field Marshal will be able to accomplish nothing decisive until he is joined by the corps of 25,000 men under Gen. Rudiger. The Poles have thus far succeeded in keeping Rudiger on the right bank of the Vistula.

In Warsaw every preparation had been made for a desperate defence, and it is even said that the city is extensively undermined, and that the Poles are determined to bury themselves with their invaders under the ruins in case they are overpowered.

From the proceedings in the French Chamber of Deputies it will be perceived, that the policy of M. Casimir Perier has prevailed, and that there is no prospect that France will interfere in behalf of the Poles except by mediation and remonstrance.

POLAND.

The Russian army in Poland consists chiefly of two bodies; one of 60 or 70,000 men, under the Commander-in-Chief, General Paskewitsch, and the other of 25,000 men under General Rudiger. The army under Paskewitsch, it will be recollected, crossed the Vistula at a point near the Prussian frontier about the 19th of July and has since been gradually approaching Warsaw. On the 1st of August it came in contact with the Polish army near Lowicz, (about 60 miles W. S. W. of Warsaw,) and compelled it to retreat towards the capital.

Movements of Gen. Rudiger.

The Russian corps of 25,000 men under Gen. Rudiger, crossed the Vistula on the 29th o July, at a point about 100 miles S. of Warsaw, with a view to unite with Gen. Paskewitsch, but on the 31st Gen. R. was compelled to return to the right bank of the river with the greatest part of his corps, leaving only 5,000 men on the left bank. It is believed that the retreat was in consequence of a demonstration made by the Polish General Chrzanowski against Pulawy.

Brave Exploit of the Polish General Dembinski.

After the retreat of General Gielgid into the Prussian territory, it will be remembered that General Dembinski who was then the only Polish general remaining in Lithuania, resolved to perish with the corps under his command rather than follow the example. From the latest Warsaw papers it appears that General D. Succeeded in cutting his way through the Russian forces, and had arrived with his corps in the neighborhood of Warsaw.

Preparations at Warsaw.

According to letters from Warsaw of the 31st of July the Poles laugh outright at the idea of being starved into submission by the Russians. They had provisions enough to stand a seige of four months, and the town was too well fortified on every side to allow of any fear that the enemy will attempt to take it by storm. There was a regular army of 40,000 men within the city, and a great number of undisciplined troops, who were in the course of training; the whole of whom, as well as the other inhabitants, were animated with the best spirit, and resolved to fight to the last.

FRANCE.

Stormy debate in the French Chamber of Deputies—Lafayette's motion in favor of the Poles defeated.

The Paris papers of Tuesday & Wednesday the 16th and 17th of August, are wholly taken up, either with the Report of the debate upon the Address, which was resumed in the Chamber Deputies on Monday, or with speculations and comments upon the extraordinary scene then exhibited. The debate on Monday opened with a preliminary call from a Member of the Opposition for more explicit information with respect to the relation between France and Belgium, Italy, Portugal, and Poland, which, after some explanations, by the Ministers, was flatly refused.

The veteran M. Lafayette then tried them further by a more formal motion upon the subject of the Austrian invasion of the Ecclesiastical State in Italy; but this also met with the same fate as the preceding amendment of M. de Las Cases, and fell to the ground. Up to this time the sympathies of the Assembly do not seem to be very warmly enlisted in the dispute, for the conversation was conducted with temper, and the result heard with composure. But when Lafayette rose to move a second amendment respecting Poland, a storm arose which did not subside for the remainder of the sitting.

The amendment concluded in these terms:

"Let us remonstrate with energy against those trammels that, contrary to the laws of nations, intercept our communications with it; and in order to render the mediation of your Majesty more regular and efficacious, let us hasten to yield to the acclamations of France, and by receiving the Polish Legation, acknowledge their glorious independence, both in right and fact, acquired at the loss of the remains of that noble blood which has been so generously shed for us."

The Minister of Commerce opposed the amendment upon the ground that nothing was to be done for the Poles except by an open declaration of war, and that for this alternative France was not prepared.

The amendment was ultimately negatived; but scarcely had its fate been sealed when M Bignon started up and proposed "That in your Majesty's affecting expressions as to the misfortunes of the Poles, the Chamber of Deputies finds with satisfaction a certainty most gratefnl to their feelings—that the nationality of the Poles will not be destroyed." The task of repelling this last popular alteration of the text of the Address was confined to the keeper of the Seals, who was heard upon it.

M. Casimir Perier also ascended the tribune for the purpose of addressing the Chamber, but was prevented by the most clamorous cries from the Opposition of "Spoke, spoke," "No, no;" and though he pleaded his privilege of Minister under the Charter, and made the most earnest appeal for a hearing, he was eventually obliged to descend, under the threat of personal violence. The President, as the only means left of preventing further violence, was at last obliged hastily to dissolve the Chamber.

By the Paris papers of Wednesday, it would seem, peace and harmony had been re-established between the Chamber of Deputies and the Ministry. All traces of the tempest of Monday seemed effaced from the debates of Tuesday, and the assembly, as if to indemnify the Prime minister for the outrage with which he was threatened at the previous sitting, gave him an immense majority for the Address. The Opposition, on this occasion, only mustered 73 votes out of a Chamber consisting of 355, leaving 282 for the Administration.

This result is generally looked upon in Paris as a fresh guarantee for the continuance of peace—peace, however, to be maintained at the sacrifice of poor deserted Poland!

HOLLAND AND BELGIUM.

At the latest dates from Brussels, the French army still remained in Belgium, and no orders had been sent for the return of any part of it. It was believed, however, that the French government would withdraw the whole army as soon as it received proper assurances that there remained no probable danger of the return of the Dutch. The Dutch troops were retreating towards their own territory, and it was expected would enter it on the 17th or 18th of August.

GREAT BRITAIN,

Reform Bill.

On Thursday evening the 18th of Aug. Lord Chandos carried against the ministers, and to the serious injury of the reform bill, his amendment, providing that tenents at will, paying £50 per annum rent, shall be entitled to vote for county members. This is deeply regretted by the papers friendly to Reform. It is also reported that a misunderstanding prevails in the Cabinet respecting the late alterations in the Reform Bill. "We trust, says a London paper, that this difference is not of a serious nature. For the sake of the country may it be speedily adjusted for without unanimity there, the great measure must fail."

HUNGARY.

The Cholera was spreading in Hungary. The mortality in Pesth and Ofen was already considerable. It was said that cases had occured in Wesseburg, only 60 miles from Vienna. It had also reached Bucharest.

SECULAR SUMMARY.

Loss of the steamer Rothsay Castle, passengers and crew.—At a late hour last night we received the following melancholy announcement from Liverpool:

Telegraph Office, Aug. 18.

We have received the melancholy intelligence of the total loss of the steamer Rothsay Castle, from hence to Beaumaris. She struck on the Dutchman's Bank, off Puffin Island at 2 o'clock on Wednesday night in a heavy gale of wind at about N. N. W. Upwards of 120 passengers must have been on board, including the crew, and many female passengers. Our first account states that nine passengers only, and three of the crew were saved.

We may still hope that more may have been saved, but the loss of life must have been dreadful indeed. Owing to the very heavy sea, the signal man at the Island has been during the day unable to reach the main land to obtain further intelligence.

Despatch Office, Sunday morning.

We have just learnt that among the sufferers in the above dreadful accident, was a Mr. Tinnie, of the large firm of Sunbath, Tinnie & Co. of Liverpool. The steamer was lost at the entrance of the Meani Straits, near the suspension brdge. Our correspondent says that upwards of a hundred persons were on board, of whom only twelve were saved. No other intelligence than that received by telegraph had reached Liverpool on Thursday night.—*Jour. of Com.*

THE LADY SHERBROKE.—Eight of the unfortunate passengers of the Lady Sherbroke, which lately suffered shipwreck on the Coast of Newfoundland, presented themselves yesterday to the Emigrant Society of this city, to be forwarded to Upper Canada. One of them, a man about 60 years of age, lost his wife and all his children, seven in number. Another had two saved, of a family, which, including relatives, consisted of sixteen persons. He had gone to the bottom with his family, but being an expert diver, rose to the surface and swam to shore. His son escaped similarly. His wife, who perished had one hundred and twenty sovereigns sewed into parts of her dress. These passengers asserted that the Captain and mate were both in a state of beastly intoxication; the Captain particularly, who had to be carried into bed by three men, on the evening of the fatal calamity, and that the mate was on the deck about half after 10 o'clock quite unfit for the performance of his duty. It is a dreadful thing that the care of so many lives should have been entrusted to such persons. It will be remembered that nearly 300 souls perished by this shipwreck.—*Montreal Vindicator.*

Count de Leon and retinue, consisting of forty-five persons, from Germany, arrived last evening in the North America, and took lodgings at Bradstreet's Mansion House. The Count, we understand, is emigrating to the west, and will remain a few days in this city:—*Alb. Eve. Journal.*

The Count is from Belgium. The Albany Daily Advertiser says, it is his intention to purchase a tract of land near Pittsburg, Pa. on which he and his dependants will locate. After he has purchased a tract, about two thousand persons from Belgium will leave their homes, and come to this country to settle on the Count's estate. The Count is said to be worth about five millions of dollars, and his arrival may be hailed as most interesting to the prosperity of our western land, which will benefit to a great degree from his enterprise.

Mr. Holbrook of Boston, as Agent of the American Lyceum, is about to commence a tour to the West and South, with a design of visiting most of the States and co-operating with the friends of education in promoting the objects of the Lyceum. On the 5th of October he will be in Columbus, Ohio; on the 18th at Lexington, Ky.; at Salem, or some other place hereafter agreed upon in Indiana on the 26th; at Vandalia, Illinois, on the 2d November; at St. Louis on the 10th; at Natchez, Mississippi on the 5th of December; at Cahawba, or Tuscaloosa, Ala. on the 20th;—in each of which places he will be happy to meet those who are desirous of aiding the measures now in progress for the advancement of education.—*Jour. Hum.*

Commerce of Boston.—The amount of Revenue on goods entered at the Custom House on Friday last week, was upwards of *three hundred thousand dollars.*

Intelligence from all quarters of South Carolina and Georgia represent the late fresh to have been most destructive to the Rice crops.

An alarming sickness has broken out in many towns in the Southern States recently inundated by the freshet. The waters have indeed withdrawn, but have left death behind them.

On Saturday afternoon, in Philadelphia, at an adjourned meeting of the friends of Poland, "a number of young gentlemen came forward and inscribed themselves as volunteers in the cause," and it was resolved, "that Mr. F. G. Smith be requested to meet the committee on Wednesday, to lay before them his views of the practicability of passing through Europe to the seat of war."

Professor in the Union Theological Seminary.—The Synod of Virginia, we understand, at their recent meeting, concurred unanimously with the Synod of North Carolina in the nomination of the *Rev. Dr. M'Dowell*, to fill one of the vacant professorships in this Seminary.

At a session of the Supreme Court recently held at Warren, Ohio, a Dr. O. K. Hauley, was tried for mal-practice, in treating a compound dislocation of the ancle joint, of a Mrs. Williams, and convicted. The jury awarded the plaintiff a verdict of $567.

MARRIED,—On the 6th inst. by the Rev. N. H. Hall, Mr. EDWARD W. DOWDEN, to Miss ANN F. PLUNKETT, both of this county.

On the same day, by same, Mr. DAVID W. WOODSON, of Jessamine county, to Miss JANE M'DOWELL, daughter of Maj. John M'Dowell, of this county.

[COMMUNICATED.]

Departed this life in the sixtieth year of her age, Mrs. JANE WALKER, consort of Mr, Samuel Walker, of Scott county.

As the deceased has many relatives and friends residing in different parts of the country, whose first intelligence of her death will be through this channel, it becomes necessary to add a few remarks in relation to this afflictive and mysterious dispensation of Providence. Whilst in the enjoyment of unusual health for her age, and engaged in the daily avocations of life, with her usual industry, and calculating to spend many days yet on earth, her Heavenly Father commissioned a little bee as his instrument to remove her from time to eternity; in less than twenty-four hours after receiving the sting, her soul took its flight to that God who gave it;—in which time she was not permitted to utter one word distinctly. How many and how various are the means which our Heavenly Father makes use of to call his children home! How remarkably this case proves the solemn fact, that "whilst in the midst of life we are in death."—As it regards the character and life of the deceased, we deem it unnecessary to say much. In all those endearing and responsible relations of life in which she was called to act, suffice it to say, she acted well her part; and few perhaps have left a more irreproachable name; a name that will live longer in the affections of all who knew her. As a follower of Christ, many very many, can testify to her faithfulness and zeal in supporting the gospel and sustaining the little church to which she was attached. She was indeed a pillar in the house of God; and particularly by the church at Cherry Spring, her loss is deeply lamented. Her relatives and her brethren in Christ, have to lament, that she was not permitted in her last moments to testify with her lips to her interest in Christ, and the faithfulness of that God whom she had so long served. But they are not to mourn as those who have no hope. God chose to deal in that way with her, and we must submit to his blessed will. We have many blessed promises left on record for our encouragement, which cannot fail.—"They that live the life of the righteous, shall die their happy death; they that put their trust and confidence in God, shall never be forsaken; they that die in the Lord, rest from their labours and their works do follow them." But the principal object of this obituary notice is, that those of her dear relatives, who have no interest in Christ, from this judgment of God, may learn righteousness. The deceased bid as fair to live many years as any of you; she was preparing to go to the last Camp Meeting, and anticipated much pleasure in spending a few days with her brethren in worshipping Israel's God; but lo! in the twinkling of an eye, she was called to the judgment bar of God. May this not be the case with any of you; and if it should be, without an interest in Christ, where we have a right to believe she is gone you can never go. If she had not left incontestible evidence from her previous life, that she was a child of God, we could have no hope that her immortal soul is now happy. The few hours you may have on a dying bed is a poor time to prepare to meet your God. Then let this judgment of God, which should speak louder to you than seven-fold thunder, let the worth of your immortal souls which must live forever, either in the climes of bliss, or in the regions of despair, constrain you now, in this the merciful day of your visitation to seek the Lord, while he may be found, and to call upon him while he is near.—God grant that you and I may be prepared for death and for a seat at his right hand, and to his name shall be the praise and glory for ever and ever—Amen. S.

[COMMUNICATED.]

DIED,—On Saturday, October 8th, 1831, at his residence in Jessamine county, Maj FRANCIS P. HORD, aged 39 years, 11 months, and 21 days.

An Obitury will be prepared for next week's paper.

A FRIEND.

Advertisements.

☞ The facilities for *advertising* in this paper are equal, if not superior to any other paper in the Western Country. Near *two thousand* copies are disseminated, weekly, through the Southern and Western States. Advertisements left at the office, or at A. T. Skillman's Book Store will meet with prompt attention.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

CENTRE COLLEGE.

THE next Winter Session of this Institution will commence on Wednesday the 19th of October and continue twenty-two weeks, ending on the 21st day of March, 1831.

THE FACULTY CONSISTS OF

Rev. JOHN C. YOUNG, A. M. PRESIDENT, *Professor of Moral and Mental Philosophy, Logic, Political Economy and Belles Letters.*

JAMES M. BUCHANAN, A. M. *Professor of Mathematics, Natural Philosophy and Chemistry.*

Rev. DAVID H. RIDDLE, A. M. *Professor of Latin, Greek and Hebrew.*

THOMAS C. NICHOLS, A. M. *Principal of the Grammar School.*

So strong are the claims of Centre College to public patronage, and so often have they been presented, that it is deemed unnecessary again to enumerate them. The Trustees feel well assured, that, with the Faculty now in their service, they are prepared to give as extensive and thorough a course of Instruction as can be obtained at any Institution in the Western Country, and at as small an expense to Students.

During the past Summer a *Philosophical and Chemical Apparatus*, of superior quality, has been received. Also, an accession to the Library of valuable Books.

EXPENSES.

Tuition in the College Classes (per Session)	$15 00
Tuition in the Grammar School (per Session)	12 00
Fuel, for Winter Session	1 00
All payable in advance.	
Boarding, Washing, Lodging, Fuel and Candles not exceeding (per week)	2 00

By order,

D. G. COWAN, *Secretary.*

Danville, 1st October 1831.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

NEW GOODS.

Morrison & Bradley,

ARE now receiving and opening in the house formerly occupied by R. MORRISON, a handsome assortment of *FALL AND WINTER GOODS*, selected with care and attention.

Our stock being almost entirely NEW, dealers may find it advantageous to call, and friends and customers may rely on our strict personal attention to business; to the keeping constantly a well regulated assortment, and to the disposal of them on fair terms.

RICHIESON MORRISON,
LELAND J. BRADLEY.

☞ Those persons whose notes and accounts are due, will please make payment, as I am solicitous to close my outstanding business immediately.

R. MORRISON.

October 5, 1831. 14-tf.

FEMALE EDUCATION.

MR. & MRS. BARRY, FROM PHILADELPHIA,

WILL open on the 10th October, an Institution for YOUNG LADIES, in *Lexington, Ky.* in which all the branches of a scientific, useful, and ornamental education will be taught.

Their endeavors will be particularly devoted to the completion of Female Education, and a judicious and refined course of reading will be extended to those young Ladies who may have nearly obtained that point, thereby affording them an opportunity of cultivating the modern languages and acquiring a taste for reading.

Experience has proved, that in many instances a distaste for study has been created by overburthening the memory of young persons; and as all are not endowed with the same retentiveness, the inductive method will be studiously observed, and instruction conveyed by explanations and illustrations.

A French lady, competent to teach her native language, *Music, Drawing, and Painting*, will reside in the family, in the capacity of Governess. It is intended to make the French the general language of the institution; but as every member of the family is equally conversant with, and speaks fluently the Spanish, parents will be enabled to give their children a *thorough and practical* knowledge of both these tongues, which have become indispensably necessary to a polished education.

The most scrupulous attention will be paid to the religious principles, morals, manners, and general deportment of the young ladies, so that on leaving the institution they may at once enter into and become ornaments to society.

TERMS:

Boarding, with instruction in all the branches of English, viz: Reading, Writing, Arithmetic, Geography, Astronomy, Use of the Globes, English Grammar, Composition, History, Mythology, Elements of Geometry and of Chemistry, Sewing and Marking, &c.	$200 per an.
Day Scholars, do. do.	10 per qr.
French,	10
Spanish and Italian, each,	10
Music, Vocal and Instrumental,	15
Use of Instruments,	3
Drawing and Painting,	10
Dancing,	10

Pupils can furnish their own stationary or it will be furnished at the institution at a reasonable charge.

Where convenient, bed and bedding to be provided by the parents—if furnished at the Institution a small additional charge will be made.

REFERENCES.—Hon. H. Clay, R. Wickliffe, Esq. E. I. Winter, Esq. B. Gratz Esq. J. W. Hunt, Esq. E. Warfield, Esq. J. Brand, Esq. John Tilford, Esq. Walter Dunn, Esq.

October 5, 1831. 14-tf.

FEMALE EDUCATION.

THE Principals of the Brooklyn Collegiate Institute for young Ladies, are happy to have it in their power to inform the inhabitants of Lexington and its vicinity, that they have secured the services of Miss WHITE as an Instructress of *Instrumental* and *vocal music*, in the Western Branch of this Institution.—Miss White is lately from London, where for many years she availed herself of the instructions of the most eminent masters for the express purpose of qualifying herself for the office of Instructress. Since the arrival of Miss W. in America, her whole time has been spent in the Brooklyn Institute, and from her past success the subscribers feel confident in recommending her to the patronage of the West, believing that her talents need only to be known to be appreciated by an enlightened public.

The Institute in Lexington will be opened on the first of November.

J. & J. L. VAN DOREN.

Brooklyn Collegiate Institute for young Ladies, Sept. 14, 831. 14-tf.

CIRCULAR.

Medical College of Ohio.

THE Honorable, the Board of Trustees, having reorganized the Faculty of this Institution, it will consist, hereafter, of the following professors:

JEDEDIAH COBB, M. D., Anatomy.

THOMAS D. MITCHELL, M. D., Chemistry and Pharmacy.

JAMES M. STAUGHTON, M. D., Surgery.

JOHN EBERLE, M. D., Materia Medica and Botany.

JOHN F. HENRY, M. D., Obstetrics and Diseases of Women and Children.

JOHN MOREHEAD, M. D., Theory and Practice of Medicine.

*CHARLES E. PIERSON, M. D., Institutes of Medicine and Medical Jurisprudence.

*DANIEL DRAKE, M. D., Clinical Medicine.

The course will commence on the last Monday of October, and will end the last day of February.

The aggregate expense of the tickets, including matriculation, is fixed at one hundred dollars; and the cost of graduation at twenty-five dollars.

The requisitions of candidates for graduation are,

1. Satisfactory certificates of having studied medicine, with some reputable practitioner, three years, and of having attended two full courses of Lectures: or,

2. Of having attended three successive courses of Lectures, and studied, as before, all the time between them: or,

3. Of having been in regular and reputable practice four years, and of having attended one full course of Lectures; or all the cases, the last course, at least, in this Institution.

The opportunities, for the study of practical anatomy, will be ample, and the lectures of the Professor, in addition to the usual means of elucidation, will be illustrated by the splendid preparations and plates recently purchased in Europe.

The Library consists of more than one thousand volumes of select works, chiefly European.

The Lectures on Clinical Medicine will be founded on the cases presented in the COMMERCIAL HOSPITAL AND LUNATIC ASSYLUM OF OHIO.

The Trustees are now engaged in the erection of an additional edifice, of such dimensions as will render the accommodations in every respect adequate.

The Medical department of the Miami University having been merged in the Medical College of Ohio, by the reorganization of the latter, there will be but one Medical School in Cincinnati next winter.

By order,

JAMES M. STAUGHTON, M. D., *Dean.*

*Dr. Pierson will not be here during the coming session, and the Institutes of Medicine have been assigned to Dr. Drake—Medical Jurisprudence being distributed among the other members of the faculty.

Cincinnati, July 13, 1831.

POETRY.

From Badger's Weekly Messenger.

The Missionary's Farewell.

Thy blessing, Father, ere I go, no more
To greet thy fond embrace, and welcome smiles;
Ere I, in Christian lands have ceased to roam,
Or ere my home is made, mid desert wilds.—
Strong are the ties that bind my soul to thine;
Sweet the endearments, that chain me to this spot;
But ties, more strong than these, unite to Him,
Who bids me go.

Hast thou not, from amid
The moral gloom and darkness of yon Vale*
Heard the loud Macedonian cry arise?—
"Come, and to us make known the Saviour's love,
Point us to Jacob's star, and Israel's God."

I go, my Father; the sweet
Constraining love of Jesus prompts me to leave all
Earthly joys—all nature's fond delights,
And rear on distant shores the standard
Of his name—and ere I go, wilt thou not
Place thy hand upon my brow, and bless me?
Mother! how can I bear to part with *thee?*
How shall I nerve my heart, to breathe that *long,*
That last *adieu?* I had hoped, when life drew
Near its verge—and on thee, was laid the palsied
Arm of age, when Reason's light had fled,
To be a staff to thee—to comfort
Thy declining years, and smooth thy passage
To the tomb. But on some more favored child,
Shall this sweet task devolve. Enough for me,
If I can raise my humble cry, for Heaven's
Choicest blessings to bedew the head
Of *her*, who bade my heart, in life's young dawn,
To lisp the song of praise and grateful prayer.

Mother, I do not go at Glory's call,
She no allurements hath, to draw me from
My home—I do not kneel at Honor's shrine,
Her tempting laurels bloom no more for me—
But for Jesus' name I go—Jesus dearer
Than all the earth besides—Him for whom
I count all things, but loss. Yes, dear mother,
For Him, I tear myself from thy embrace,
And haste to Mississippi's shores, to make
His glad salvation known. I go to plant
The "Rose of Sharon" there.—And though, on earth
We never meet again, in yon bright world
Of bliss, our spirits shall unite and chant
Forever the song of Jesus love—
With this sweet hope, I smiling say—farewell!

GERTRUDE.

*Valley of the Mississippi.

From the Savannah Georgian.

Lines occasioned by a set of Jewels being found, in the collection taken up, at the Lecture Room of the Independent Presbyterian Church, for the support of the Gospel.

She read, and no evasion sought,
Her child-like faith approves,
Her ornaments of gold she brought,
To spread the faith she loves.

Tho' she was beautiful before,
She's passing lovely now;
Tho' earthly gems adorn no more,
There's *meekness* on her brow.

That gem, beyond the power of art,
Confers a matchless grace,
A quiet, meek, and gentle heart,
Beams from that modest face.

These are the charms that age defy,
Or sorrow, or decay,
And death—for they can never die,
They bloom an endless day.

E. V. B.

TEMPERANCE.

From the Journal of Humanity.

Traffic In Ardent Spirits.

NO. V.

A committee of five distinguished physicians was appointed, by the Philadelphia Medical Society, January 24, 1829, to take into consideration the propriety of that society expressing their opinion with regard to the use of ardent spirits; and frame such resolutions as they might deem proper.

The committee, after careful attention to the subject, made a report which was ordered to be printed; and the resolutions appended to it were adopted by the society July 11, 1829. In one of those resolutions they say, That this society earnestly advises its members to employ their personal and private influence for the suppression of the moderate use of spirituous liquors; and that, for this purpose, the members are advised themselves to abstain from the use of spirituous liquors under any circumstances except as a medicine.

In the report they say that they have thought it advisable to offer those judgments and opinions which they have been induced to form from their experience as practitioners, of the proportion of deaths enumerated in the bills of mortality, which may reasonbly be ascribed to intemperance. And that by running over the diseases mentioned in the bills, and making an estimate of each, the total amount averages about one-sixth of the whole; or 700 in 4,292. Here a most respectable body of physicians, with the best qualifications and opportunity for judging correctly, give it as their opinion that about one-sixth of the deaths in Philadelphia, or 700 out of 4,292, are occasioned by strong drink.

Suppose it were discovered by these physicians, that the deaths of these 700 persons were occasioned, not by ardent spirits, but by poisoned flour; and that this fact were published to the world. What ought the community to think of those persons, who, after knowing this, should for the sake of money continue to sell that flour as an article of diet? Could they, should they continue thus to replenish the grave-yards, give credible evidence of being good men? Would not the whole community cry out against them as murderers?

And suppose that this poison, like that of ardent spirit, were as destructive to the soul as to the body, what would the community think of such persons? Could they be made to believe that they were good men, and were seeking in this, the highest temporal and eternal good of their fellow men?

Says the Hon. W. Cranch, Chief Judge of the District of Columbia, speaking of the man who understands the nature and effect of ardent spirit, and yet offers it to his friend, "I know that the cup is poisoned—I know that it may cause death—I know that it may cause more than death—that it may lead him to crime—to sin—to the tortures of everlasting remorse. Am I not then a murderer? Worse than a murderer? As much worse as the soul is better than the body?"

And again, after adverting to the fact, that 37,000 are killed by ardent spirits in the United States in a year, he says: "If ardent spirits were nothing worse than a deadly poison, if they did not excite and enflame all the evil passions, if they did not dim that heavenly light which the Almighty has planted in our bosoms to guide us through the obscure passages of our pilgrimage, if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect—it is the ruin of the soul, which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness and eternal death."

What ought the community then to think of men, who, for the sake of money, are making and selling this poison, to all who will purchase; and thus are knowingly accessary to this temporal and eternal ruin?

Suppose that they made it a business to manufacture poisoned flour, because they could make a little more money than they could to sell the grain; and that all the evils which are now occasioned by ardent spirit, were occasioned by that flour. Would the community, if actuated by virtuous principle, endure it? And what would be thought, in that case, of such excuses as the following? We do not sell this poisoned flour except in large quantities. We do not sell in small quantities, nor use it in our store; and we never sell to them who are so badly poisoned already, as to be past all hope. We sell, it is true, to men in health, and if we did not, we must change our business, or we could not support our families. Besides, other men will sell if we do not, and make money by it; and why may we not have the profit as well as others?

Would such excuses endure the scrutiny of an enlightened Christian public? Could the men who should make them, and go on with their work of death, expect to be viewed and treated as good men?

And will such excuses with regard to the traffic in that which is poison not only to the body but to the soul; which sends undying agonies through endless being, endure the scrutiny of that day, when the secrets of all hearts, and the consequences of all actions are revealed? And can the men who continue to make them, and deal out the poison, even in large quantities, and to sober men, meet the approbation of Him who will render to every man according to his work?

And what should we think of the man who should continue the traffic in poisoned flour, and say, It is a great evil to be sure—it is wrong, and no doubt kills many persons; and I have resolved, after I have sold what I have on hand, not to purchase any more. But I have a *large* quantity on hand; I cannot afford to lose, and I must sell, that, if I can. Cannot afford to lose it? And yet the traffic wrong? No doubt kills many? Can you then afford to sell it, and meet the consequences of being knowingly accessary to the death of you fellow men? Will it in the end be profitable to yourself or to others? No—for it is written by a hand which is omnipotent, Thou shalt not kill. And the universe will witness, that no man can, on the whole, gain by it. And can he, by selling, even what he may have on hand, that which tends to destroy not the body only, but the soul? And when by using what he may have on hand, some persons may be ruined for both worlds? Would it not be more profitable to lose the poison, or turn it to some account that will not injure men, than to run the hazard of destroying their souls? As you know (for I speak to those that know) that men would be better without the use of it, be more likely to be useful here, and happy hereafter—and that some, by the use even of what you may have on hand, may be ruined forever; does not interest, humanity, conscience, religion, every thing dear in this life, and the life to come, urge you to renounce this work of death at once and forever?

J. EDWARDS,
Cor. Sec. A. T. Society.

MISCELLANEOUS.

A Procession.

It is in the fulness of my heart that I communicate to you the joy and spiritual consolation, which I experienced some time ago on the occasion of the first communication of the children of this parish; of the pastoral, and solemn visit of our venerable Bishop to this Church; of the imposing ceremony of the administration of the sacrament of Confirmation, and of the magnificent feast *of Corpus Christi.* "*Ad majorem Dei gloriam.*" Fifty three young persons after a spiritual retreat of several days, have had the honor of sitting at the sacred table, and of receiving for the first time their Lord, and their God.—Their fervor was great, and they promise to be bright ornaments of religion. On the 5th inst. the Right Rev. Bishop Leo de Nekere made his solemn pastoral visit. It has been marked with demonstrations of the greatest esteem, love, and respect in this parish. The honorable parish Judge, and the trustees waited on the Bishop to render due homage to the first Pastor of the diocess. From the curate's house to the Church, the venerable prelate marched in the rear of a splendid procession. The magnificient canopy was carried by four respectable inhabitants of the parish. After the ceremonies prescribed for the happy occasion were gone through, we began the imposing procession of *Corpus Christi.* We never saw a more magnificent or splended solemnity. Since the eve of this great day, the brilliancy of the illumination in front of the Church, the refulgence of the fire works executed in the same place, the roaring of the guns in every direction, repeated by the re-echo which resounded on the banks of the Mississippi, announced the solemnity of the following day, and the joyful triumph of our Lord. The Rev. Mr. Mareschal from New Orleans presided, and directed all the preparations. More than one thousand persons assisted at this coremony, with, it is to be presumed, great picty, order and dignity.—The place through which the procession was destined to pass being verdant, and adorned with green branches, afforded a most beautiful *coup d' oeil.* The following was the order of the procession.

1. The standard of the Blessed Virgin Mary, richly embroidered with gold, and carried by two young ladies, dressed in white uniform with blue scarfs. Four more, marching with dignity, held the tassels of it.

2. A chosen choir of young ladies, singing French canticles, and making the air resound with their melodious voices.

3. Ladies, two by two, 300 in number.

4. The Cross and two acolythes carrying candlesticks.

5. 12 *Enfants de cœur* with superb albs, and splendid girdles.

6. The ancient law. Three enfants de cœur in bright uniform, one representing the high Priest, the others carrying the tables of the law, and the book of the Prophecies.

7. Five small enfants de cœur forming a semicircle, and carrying a white scrip on which was written in large golden letters—GLORIA IN EXCELSIS DEO.

8. The new law. Four enfants de cœur carrying the books of the Gospel.

9. Two enfants de cœur with palms in their hands, signifying the ardor of the Martyr's in sustaining the faith of the Blessed Sacrament.

10. Two enfants de cœur carrying a large basket adorned with red silk, and silver fringes, filled with different flowers, destined to be scattered on the paths of the procession.

11. Two carrying incense.

12 Twelve enfants de cœur carrying small rich baskets filled with flowers, and ten thuriferaries. The variety of their dresses, the difference of colors, and draperies formed a very striking contrast.

13. Two carrying frankincense.

15. The table of the perfumes elegantly dressed with white silk draperies embroidered with silver, carried by four enfants de cœur, whose dress was superbly splendid. A fine urn of ancient form was borne along from which perfumes of incense continually rising into the air, spread an odor, most odoriferous and pleasing.

15. Two enfants de cœur carrying the sacred case with the corporal, and the book of the orations.

16. The Bishop carrying the blessed Sacrament under a magnificent canopy.

17. The people following in procession. The ringing of the bells, and the firing of guns added to the solemnity. Afterwards our venerable Bishop, Dr. de Nekere, administered the Sacrament of Confirmation to 71 adults all well disposed.—*Protestant.*

This ceremony took place—*when* do you think, reader?—in the year 1831—and *where* do you think, reader?—in the *United States.*

Papists keeping holy the Sabbath Day.—In the last Montreal paper is the following advertisement:

"*By authority of Justice.*" At the Church door of the Parish of Montreal, on SUNDAY the 24th inst. after divine service in the morning, *well be adjudged to the highest and best bidder,* the following immoveable property, belonging to the estate of the late Thomas French, &c.—Conditions will be made known on the day of adjudication."

Popery.

At the anniversary of the Irish Evangelical Society, May 10, the Rev. Dr. Cook, of Belfast, remarked, that,

He had had excellent opportunities of observing the working of the system of popery in Ireland, because at one period he had lived in the immediate vicinity of the place where the scenes he was about to depict took place.—Within five or six miles of where he preached the Gospel for twelve years, there was what was called the holy well, and which was supposed to possess the double faculty of healing the maladies of the body, and washing away the sins of the soul. It was dedicated to St. Patrick. The well was situated in a valley between rocks, with from 100 to 150 tents pitched around it. The pilgrims visited the spot by day and by night, and consisted of all classes of people. On some tents they were singing the amusing songs of the country, and drinking ardent spirits; in others, they were repeating Latin psalms, of which they knew not a word. On the side of a rock there was a road way, similar to the Macadamized roads of England, and up and down that, the people doing penance went on their bare knees or bare feet, with a stone on their heads or shoulders weighing from ten to fifty pounds weight. At the close of the scene a man denominated a friar, stood with three or four stones round him. The pilgrim was placed within the circle of stones, which was called St. Patrick's chair, and then turned round with the sun, paying the friar from a halfpenny to sixpence, according to his ability.

Sympathy for Papists.

The Episcopal Watchman contains a bitter complaint about the exposures which are now made of the abominations of Popery. The writer admits, that papists *may err,* but remarks, "we never should quarrel with them about a ceremony or two, more or less, or any thing in itself indifferent." He does not tell us, whether these *trifling ceremonies* are, praying to Angels, setting the Virgin Mary before the Saviour, as Intercessor between God and man, or holding that "there is no salvation out of the Roman Church." This manifests strong sympathy for the *worshippers of the beast.* But perhaps this writer thinks, that their creed has been *straitened* and *purified* by the *rack* and *faggots* of the *Inquisition.*

The same paper is not so tolerant towards those who favor revivals of religion. He considers *revivals* as "*dangerous,*" opening the "*flood gates of passion,*" &c.—*Roch Observer.*

Restitution.

The following article is from the Boston Recorder.—Reader! have you not some restitution to make? If you have, let it be done immediately!

The subscribers have this day received through the Post Office, a letter inclosing a Bank note, in these words.

"Gentlemen—the inclosed is justly yours—you were wronged out of it."

The letter is without date, and we have no intimation who the writer is; but we can say to him, whoever he be, we rejoice at this manifestation of the power of God in his heart—this fruit of genuine repentance. If every one who wrongfully withholds from us what is justly our due, should read this, and "go and do likewise;" our means of usefulness would be greatly augmented, and we should have more abundant cause for thankfulness on our own account.

R. P. & C. WILLIAMS, 18 & 20 Cornhill, Boston, July 18, 1831.

SLAUGHTER OF INFANTS.

"Mr. Nott assured us, that *three fourths* of the children in Otaheite were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called Infant assassins by trade. He mentioned having met a woman soon after the abolition of the diabolical practice, to whom he said, "How many children have you?" "This one in my arms," was her answer. "And how many did you kill?" She replied, "*Eight!*" Another women, to whom the same questions were put, confessed that she had destroyed *seventeen!* Nor were these solitary cases. Sin was so effectually doing its work in these dark places of the earth, that, full as they were with the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating the people. But the Gospel stepped in, and the plagde was stayed.—Now, the married among this Christianized population are exceedingly anxious to have offspring, and those who have them, nurse their infants with the tenderest affection."—*Bennet and Tyerman's Voyages.*

The Evening Gazette states that Ex-President Adams is preparing a version of the Psalms,—and that he has nearly completed the Life of his father.

E. G. M'GINNIS,

(*Late Sheriff of Woodford county,*)

WILL practice Law in the Woodford and surrounding circuit courts. He will attend particularly to the collection of debts and all agencies that may be confided to him.

REFERENCES.

David A Sayre, *Lexington*: Francis Johnson, *Louisville*: Henry Rouland, *Nicholasville*; Presly Talbott, *Jessamine*; Jno. B. Thompson, *Harrodsburgh.*

Sept. 21st, 1831. 13-3t.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A CARD.

DAVID A. SAYRE, expecting to leave this for the Eastward by the 1st of next month, (October) earnestly requests his friends, and others indebted to him, either by note or account to call before the 23th of this month and *pay up,* as he needs the money. He hopes his friends will not disappoint him.

Lexington, Sept 15, 1831. 12-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

Emigration to Liberia.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia, are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay. And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house-ware, earthen-ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country, are requested to publish this notice in their papers; clergymen are also requested to read it from the pulpit.

ROBERT S. FINLEY.
Agent of the American Colonization Society.

September 10th, 1831.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.

JAMES K. BURCH.

Danville, Ky. August 31st, 1831. 9-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

Young Ladies' Education.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies,* (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next.* A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour;* where the *neatness, elegance, ease,* and *propriety of manners and conversation of the Drawing Room,* will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music,* also in *Calisthenics.* These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding,) Pew rent, and tuition in all the *English, Scientific, and Classical branches,* $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture)—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Further particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectuses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN,
Associate Principal of the Brooklyn C. I.

Lexington, Sept. 7, 1831. 10-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15 } By Benj. W. Dudley, M. D. who lectures
Surgery—$15. } nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica and Medical Botany—$15 By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*

Lexington, Ky. August 1, 1831. 5-3m.

A FEMALE SCHOOL.

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

FOR 1831.
New Spring and Summer
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY & STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres; Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Pulmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States.

Lexington, March, 1831. 40-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County,* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars,* if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.